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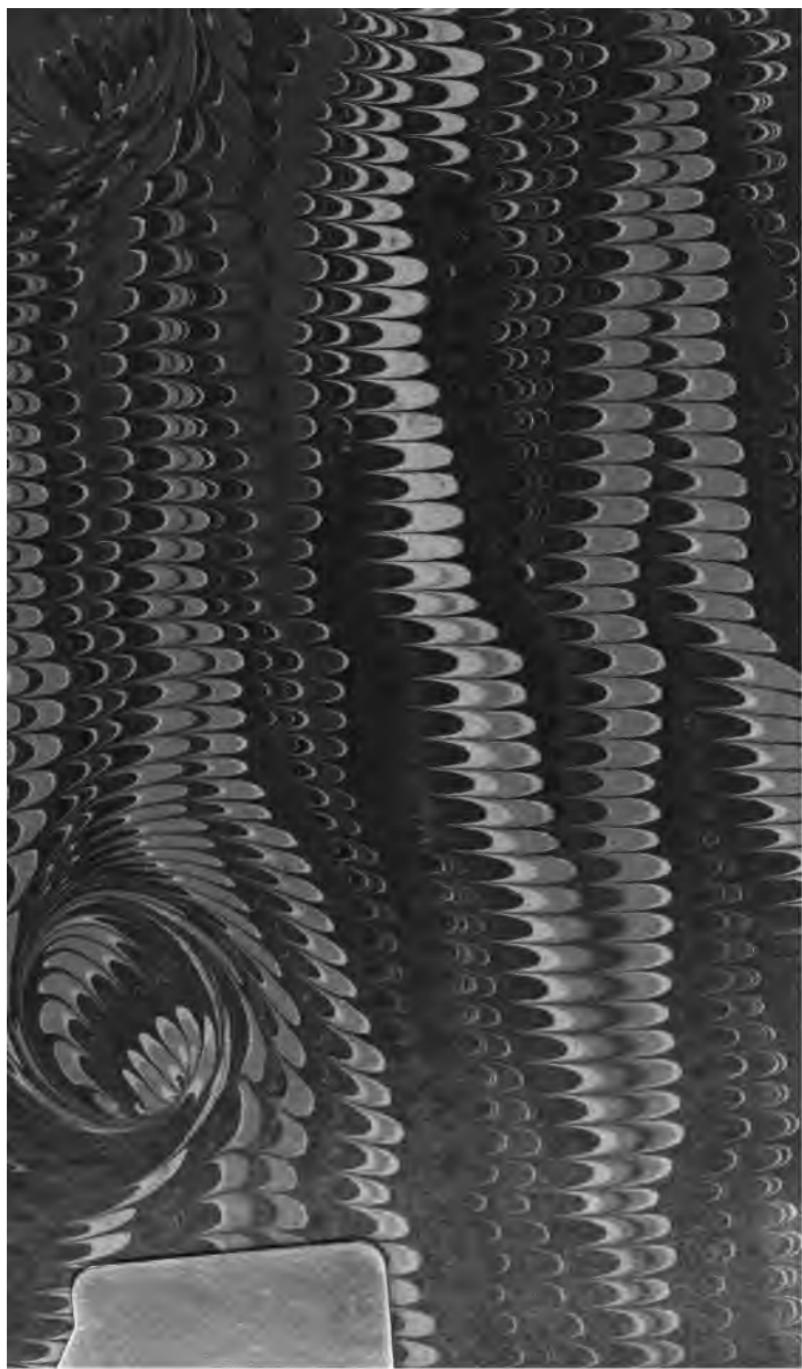
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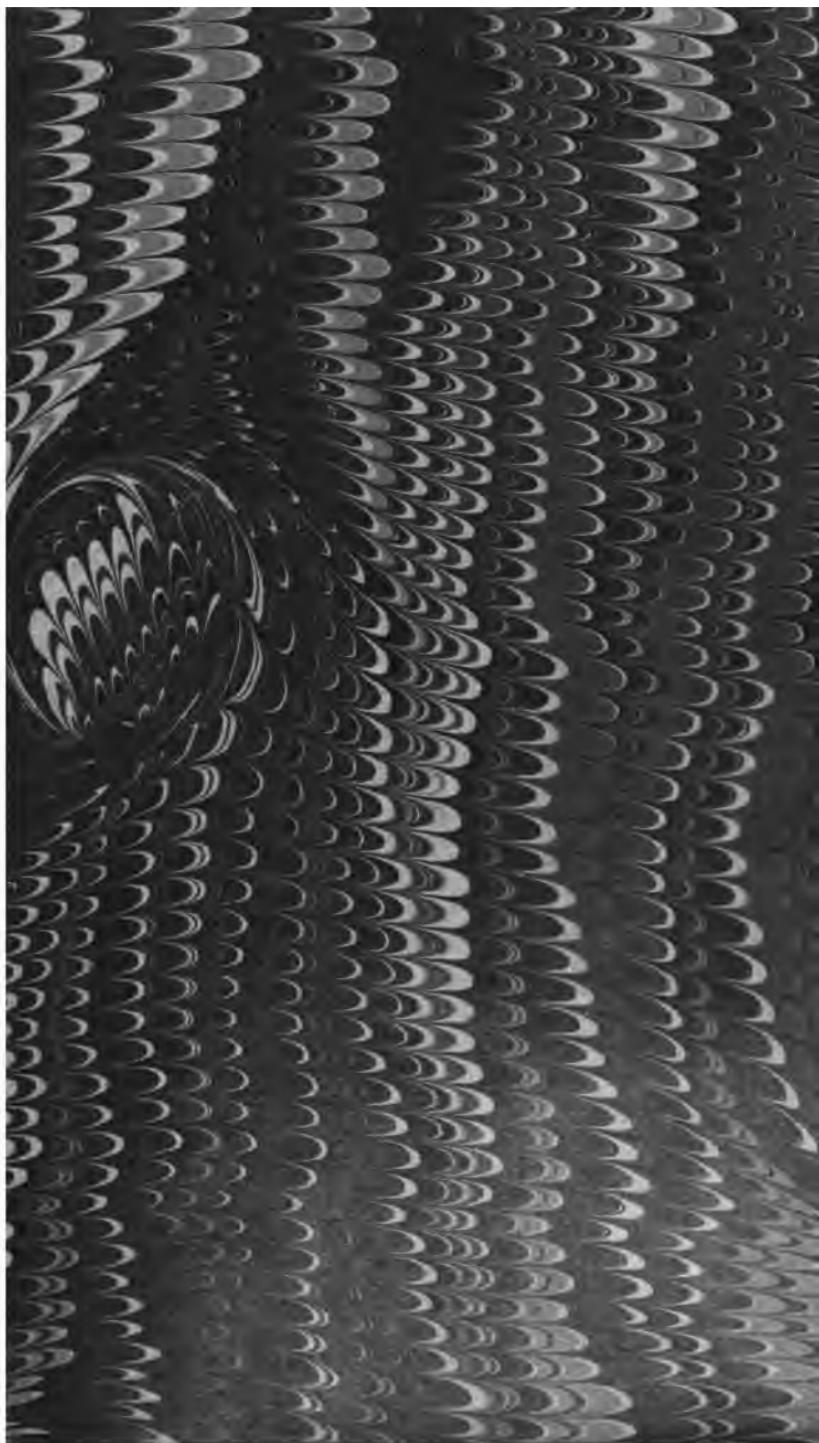
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AN
A P O S T A T E
E X P O S E D :
OR,
George Keith
Contradicting himself and his
Brother *BRADFORD*.

W H E R E I N
Their Testimony to the *Christian*
Faith of the People Called Qua-
kers, is opposed to G. K's late
Pamphlet, Stiled, Gross Error
and Hypocrisie detected.

By JOHN PENINGTON.

*For where Envyng and Strife is, there is Confusion, and
every evil work, James 3. 16.*
*What shall be given unto thee, or what shall be done unto theo
sbow false Tongue, sharp Arrows of the Mighty, with Coals
of Juniper, Psal. 120. 3, 4.*

*London, Printed and Sold by T. Sowle, near the Meeting-
House in White-Hart-Court in Grace-Church-Street, 1695.*

130 f. 3



*An APOSTATE Exposed: or
George Keith contradicting
himself, &c.*

WHEN I first read G. K's last Sheets, miscalled *Gross Error*, &c. I did not think to have taken any publick notice of it, and that for two Reasons. First, that tho' the said Book sinnote hiddenly at the Yearly Meeting, and more directly at the People called *Quakers* in general, yet that the *Title-page* and much of the Book reflects on Three Friends by Name, whom he would single out, as *leading Men* in the said Meeting, and pretends, by their former Writings, to make good his Charge, the least of whom, as they are far my Superiors in managing of Controversie, so are they *Elders* in the *Church of God*, and whom it would have more immediately have concerned to have returned an Answer, were that to do now, both on behalf of themselves, and of the blessed Truth he hath blasphemed. But this leads me to my Second Reason, *viz.* That most of the passages he finds faults with, and would labour to pervert, have been already brought by himself in two printed Papers, (the one called, *A true Copy of a Paper*, &c. The other, *The pretended*

tended Yearly Meeting of the Quakers, their Nameless Bull of Excommunication, &c.) and refuted by T. E., in a Book Entituled, *Truth Defended*, which he so far takes notice of in his *Postscript*, as bespeaks it was come to his Hands; for he makes some idle Observations on a passage or two, and so leaves it, which he had better have let quite alone, except he had done it more fairly, and more to purpose, and withal makes a faint offer, that it is probable a due Answer may be given in due time to it; and that other Book of his, called *a further Discovery*. So that G. K. wou'd he mind his busines, mought have found work enough upon his hands, without writing one thing twice over, who for all he once told us, when pressed to defend himself, that of *making many Books there is no end*, yet seems to have an itch to be doing, though it be but *actum agere*, rather then cope with what's *ad rem*, and argumentative; for till better enformed, I must assign his shifting, to a diffidence of his cause, and an uneasiness to buckle close to the work, who after all his vain flourishes, empty not of malice but matter, manifests himself to be at a low ebb; his stock almost exhausted, if he be no more fruitful of his instances against those Friends, and others of their Brethren, that so sorry inferrences, once before brought and found too light, are become his last refuge, and for want of more, must be repeated, though the invalidity of them hath been sufficiently laid open.

Now

Now that which drew me to be concerned with him, at present, is this ; As I have of late compared his former Books, with his latter Pamphlets ; so observing in a Book, which by the difficulty of obtaining, I find to be but in few Hands, that he, in the Year, 1692. (even since his work of *Division* began, as I gather from a paper of his *Parties*, signed in 1691. *Reasons and Causes*, p. 19.) had expressed a different sentiment of the *Quakers Principles*, then he hath of late ; instead of enervating by argument (a work done by another Pen) his fallacy and groundless deductions, I chose to confront him by his own handy works, and detect his self-inconsistency, with what he himself wrote, about three Years since.

The Title Page of this last, runs thus.

' *Gross Error and Hypocrisy Detected in George Whitehead and some of his Brethren, as doth appear from the disingenuous and Hypocritical answer he and some others hath given to some Queries, sent to the last Yearly Meeting of the People called Quakers, in the third Month, 1695.* by comparing the said answer with the printed Books of the said George Whitehead, William Penn and John Whitehead, leading Men in the said Meeting ; wherein the great inconsistency and contradiction of their present late *Answers* to the express *Words* and *Sentiments* of their printed Books, is discovered, with a further account of their *vile* and *pernicious Errors.*

The

The Queries he here mentions, seven in number, I need not transcribe, but refer to the Book it self. They are said to have been *proposed* by the *Bishop of London* his *Chaplain* (but probably were *composed* by *G. Keith* himself, or some such other *Apostate*) the substance was to demand our Faith relating to *Christ's* being in Heaven, in the Body in which he suffered, his coming therein to Judge at the *last Day*, the Resurrection of the Dead, and his *Blood* propitiating for the Sins of the World. Now hear what *G. K.* and some others in *Rhode Island*, say on behalf of the *Quakers*, in a Book of theirs, printed by *William Bradford* at *Philadelphia* in *Pennsylvania*, Anno, 1692. The Title is thus,

' The *Christian Faith* of the People of God
' called in scorn *Quakers*, in *Rhode Island* (who
' are in Unity with all Faithful Brethren, of
' the same Profession, in *all parts* of the World)
' *Vindicated*, &c. To which is added, some
' *Testimonies* of our *Ancient*
' *Friends* to the *true Christ*
' of God, *Collected* out of
' their printed Books, for
' the further convincing of
' our Opposers, that it is
' (and *bath been*) our *constant*
' and *firm* belief, to expect
' *Salvation* by the *MAN*
' *Christ Jesus*, that was out
' wardly Crucified without
' the Gates of *Jerusalem*. From

Note, These Collected Testimonies were left out, in a later Impression at *London*, by *R. Baldwin*: So the Reader will not find them there.

From whence I observe, that in the Year 1692. and before, the *Quakers* were found in the Faith ; then G. K. with others, labour to *convince our Opposers*, that our belief and expectation of *Salvation by the Man Christ Jesus*, that was outwardly Crucified without the Gates of Jerusalem, *IS* and *HATH BEEN* constant and firm, whereas now he insinuates, the *leading Men* (as he terms them) viz. G. W. W. P. and J. W. are *inconsistent*, in their *present late Answers* to the *express words and sentiments* of *their printed Books*. So that, with him, one while Friends former Printed Books are *Authentick*, their belief *constant and firm* ; other while they must lye under the imputation of *vile and pernicious Errors*. This will be made further appear by his *Epistle* prefatory to the Book called, *Gress Error*, &c. Which begins thus.

The method I propose in this following Treatise, is, first, to set down the said Queries mentioned in the Title Page, next the Answers given by *G. Whitehead*, and Some of his Brethren, and signed by them ; thirdly, the answers I have *faithfully and sincerely Collected* out of the printed Books of *George Whitehead*, *William Penn* and *John Whitehead*, that shew the great inconsistency and contradiction of their *present late answer* to the *express words and sentiments* of *their printed Books*. The which answers will also give a *surer* account of B. *their*

' their vile and pernicious Errors, opposite to
 ' some Fundamental Articles of the *Christi-*
 ' *an Faith*. And here I would have the
 ' Reader to understand, That if these men
 ' had, by their late anwers, contradicted
 ' their former sayings and sentiments, from
 ' any sincere conviction, and professed ac-
 ' knowldegemēit of the *vile* and *gross* Errors,
 ' boldly asserted by them, in their printed
 ' Books, I should have been so far from
 ' charging them with *Hypocrify*, for their so
 ' doing, that I should have commended their
 ' *Ingenuity*. But they are so far from any
 ' such acknowledgment, that in their late
 ' answer, they refer to the answer given by
 ' them in publick, to the objections made a-
 ' gainst them in publick. Now it is plain
 ' by their answer made in publick, they mean
 ' their Answer and Doctrine, Sayings and
 ' Sentiments contained in their printed Books;
 ' so far are they from professing or owning
 ' any real conviction they are under, of their
 ' former vile Errors. Though it is not im-
 ' probable, that some of them, and particu-
 ' larly *George Whitehead*, hath some contrary
 ' Apprehensicns and Sentiments, in divers of
 ' these weighty matters, to what he hath for-
 ' merly, with great confidence, asserted in
 ' Print, as not only being his *own* Principles,
 ' but the *Quakers* Principles. (Though I
 ' thank God, those vile Errors, &c. which he
 ' calls the *Quakers* Principles, were never my
 ' Prin

Principles, and in Charity I am to believe,
 nor the Principles of divers others, that have
 with me gone under that ~~Designation~~)
 — They are not so sincere as to own and
 retract in publick their Errors exposed in
 publick, even lest such Retraction or Cor-
 rection should lessen and abate their honour
 and esteem among their too credulous Fol-
 lowers and Admirers, who without ~~have~~ all
 doubt have suffered themselves to be too
 much influenced and led by them into the
 same Errors. And in the next page, “ And
 however in some things of *weight*, it is pos-
 sible that *G. Whitehead* and some others
 have *changed* their Sentiments; yet I have
 no ground or reason to think otherwise,
 but as touching divers weighty Matters of
 the Christian Doctrine and Faith, he and
 they are still under great Blindness, Dark-
 ness and Error.

This is the *basis* of the Work, and gives
 us Light into the *design*, of his undertaking.
 The *vile Errors* he ascribes to Friends *former*
Sayings, Sentiments and printed Books; their
Hypocrisie to their not *acknowledging* them;
 but referring to their *Answers made publick*,
 and yet allows some Reformation of Judg-
 ment, but not total, but that they are *still*
 under *great Blindness, Darkness and Error*.
 This Charge is extensive enough, reaching
 the publick *Labourers*, who have been Con-
 versant in *Print*, without any *exception*;
 and how wide he will stretch it to fetch in

the rest, under the notion of *credulous Followers and Admirers*, himself best knows, if any. That these were not his Sentiments formerly, or at least that he hath declared otherwise, is what now lieth before me to evince, and that out of the Book, even now mentioned, called *The Christian Faith*, &c for further notice I design not to take at present, of him and his mischievous Work (he being Debtor to T. E. for not offering himself from the incongruous and absurd Inferences, he hath already drawn from those Friends Books) than to turn his own and his Friends Weapons upon himself. *Suo sa jacto gladio.*

In Pag 3. G. K. and others (in order to vindicate the people called *Quakers*, from the Calumnies of *Christian Lodwick*) say, ' Whereas divers of us, challenged by him, declared sincerely their sincere Faith, as concerning the *Lord Jesus Christ of Nazareth*, and what the Holy Scriptures testifie of him, yet he did continue to accuse them still, as denying the true Christ, alledging, they had another Sense than the Scripture-Words did bear, and that his Sense was true, but their Sense was false, the same since. appealing to their Consciences, whether it was not so: thus making himself Judge over our Secret Thoughts, as having a secret Sense in our thoughts of Scripture-words, contrary to the true sense of them. though

though we have not given him or any other occasion to judge so *rashly*, and *uncharitably* of us, and our Consciences bear us witness in the sight of God, that we do sincerely believe, and *think as we speak*, when we say according to the Holy Scripture, that *Jesus of Nazareth* is the true *Christ of God*, and the *only true Saviour*, and there is no other Name given under Heaven, where by Men must be saved, and that this same *Jesus* was in fulness of Time, born of the *Virgin* called *Mary*, being conceived of the *Holy Ghost*, who dyed for our Sins, and rose again for our Justification--who is exalted at the Right Hand of God, and ever liveth to make Intercession for us, and that Christ hath his *Body in Heaven*, a most glorious Body, not changed in Being or Substance, but in condition and manner of being; and that Christ is true and perfect God, and true and perfect Man, the Son of God, begotten of God from everlasting, glorified with the Father before the World began--and that Christ as Man, hath both Soul and Body, and his Manhood is most excellently and wonderfully united with his Godhead; yet his Manhood is not his Godhead, nor is his Body that he had of the *Virgin*, and now hath in Heaven, his Godhead, but the *Temple* of it, as Christ called his Body the Temple, and is the GARMENT or Cloathing, wherewith the

the Eternal Word did cloath himself, who is that New and Living way, that he hath consecrated for us, through the Vail, that is to say, his Flesh.

And we believe, that God the Father hath appointed the Man Christ Jesus to be ^{page 5.} the judge of the quick and the dead, and that he is to come to judge all Mankind with the great and last Judgment at the end of the World, the which end of the World we do believe is *Not* come, either *within* us, or *without* us—Therefore hath this *Accuser* joyned with *Tho. Hicks* a *Baptist Teacher* at *London*, and *John Faldo* an *Independent Teacher*, and divers others, to accuse us as *denying the true Christ*, because

^{we believe and confess to} This Charge was ^{Christ's inward and out-} groundless then, ^{ward appearance}, as if how comes it to be ^{to believe and confess} true now? ^{to Christ's inward Co-}

^{ming and Appearance}, ~~we~~ were certainly to deny his *outward*, or to hold forth *two Christ's*, which is but their *great ignorance* and *unbelief*, and no just *Conse-
quence* of our *Principle*, for the true *Christ* of God is one, and the true *Christian's Faith* receiveth and embraceth him *whole* and *undivid-
ed*, and owneth his *inward and outward Com-
ing*, who, as he did come without us in a state of *Humiliation* to suffer, and is risen and ascended into *Heaven*, so he will come again without

' without us to judge the Quick and the Dead---And there shall be a Resurrection of the Body, both of the Just & Unjust, that is not attained already or immediately after Death, but it is to be attained unto in the time appointed of God, called the Day of Judgment. And seeing our Friends in England have FULL Y^Y answered to all these FALSE ACCUSATIONS of Tho. Hicks and J. Faldo, with whom Chr. Lodowick hath joyned, we refer to their Answers, for further Satisfaction.

Thus much on behalf, not only of himself and his *Rhode Island* Friends, but of Friends in *England*, and *every where else*. Then *Hicks* and *Faldo* were false Accusers, their Consequences indeducible, *Chr. Lodowick* (who had, it seems, got the start of *Keith* both in *Apostacy* and *Reflections*) to blame for joining with them, and the Reader referred to Friends Books *here*, for further Satisfaction. It was then *rash and uncharitable* to make ones self Judge over anothers *secret thoughts*, to say Friends had another *sense* than *Scripture words* did bear, &c. but the *Quakers* are justified, even by *G. Keith* in their Faith concerning *Christ*, his *Conception, Birth, Resurrection, Ascension, Intercession and Coming again to raise the Dead, and to Judge both Quick and Dead at the last Day*; whereas since his coming over, *Hicks* and *Faldo* are vindicated, and Friends rendred *Heterodox*, even in those very Books, among the rest, out of which

which they are here by him defended as *Orthodox*. *Quæ te Dementia cepit!* But not to dwell upon this, I now pass to that other part of their Book, which contains a *Collection* of *Testimonies* out of our *Friends Books*, as a further Corroboration of their evidence, for which it was added by his *Printer* and *Brother in Schism*, *William Bradford*, and as he faith, *faithfully Collected*, which let him look to.

His first citation is out of the *Principles of Truth*, by *John Crook*, whom, in his Page 10. he thus cites 'Through this Gift we believe, 'that Christ Jesus, the Son of God, was mani-
fest in the Flesh, in the fulness of time
— and that there is not another Name,
whereby any can be saved, then this Name
of Jesus Christ, nor is remission of Sins to
be preached by any other Name. We be-
lieve, that this Jesus Dyed for or because
of Sin, and rose again for the Justification of
those that believe in him, and that he there-
by spoiled Principalities and Powers, and
Triumphed over them openly, and led Cap-
tivity captive in his own Person — By this
Gift of God in our Hearts, we further
believe that Christ Jesus rose again from the
Dead, and sits at Gods right Hand in a Glo-
rious Body. And we believe, that our low
Estates and humble Bodies shall be made like
unto his glorious Body — and that this mor-
tal shall put on Immortality — *As the Man*

' is not without the Woman, neither is the Woman
 ' without the man in the Lord: even so is not the
 ' death and sufferings of Christ without at Jeru- ~~as~~
 ' salem, to be made void and of none effect, by
 ' any thing within; neither doth the Light
 ' shine and make that of none effect without,
 ' but both in the Lord answers his will—
 ' And we also believe the Resurrection of
 ' the Just and Unjust, according to the
 ' Judgment of the great Day, and then shall
 ' every Seed have its own Body— But because
 ' we dare not be so foolishly inquisitive, as
 ' to say, with what Bodies do they arise,
 ' therefore do some say, *We deny both the*
 ' *Resurrection of the Body of Christ, and of all*
 ' *that are or shall be dead.* But this *ALSO IS*
 ' *FALSE*, for *every man shall be raised in his*
 ' *own order, but Christ the first fruits, 1 Cor. 15.*
 ' 23. And we believe they shall be raised with
 ' the same Bodies, so far as Natural and Spi-
 ' ~~ritual~~ *Ritual*, Corruptible and Incorrupti-
 ' ~~ble~~ *Terrestrial and Celestial can*
 ' *be the same.*

The next Citation I shall bring, leaving
 those of *William Penn* and *George Whitehead*
 for a close, is out of a Book called,
Malice of the Independent Agent again p. 13.
rebuked, p. 17. The terms *Natural* and
Earthly, as given to the Glorious Body of
Christ, were and are offensive to us. ' It
 ' must needs be a very Glorious, Heavenly
 ' Body, and we believing such a change
 C in

in the Glorious Body of Christ, we do not
 thereby (nor *ever* did) believe that the Bo-
 dy of Christ, which suffered, was *annibi-*
lated, and that his Flesh saw Corruption: **NO**
SUCH MATTER: May there not be then a
 very Wonderful change in the Body, and
 yet the Substance not Annihilated nor de-
 stroyed? Now doth it follow, from our
 not believing nor owning his Characters (of
Natural and *Earthly*) on Christ's Glorious
 Body, that therefore nothing of that Body
 Remains, or is in *Being*. pag. 19. As if we
 allowed nothing of the Man Christ, either
 of Spirit or Body, to have a being (after
 his Resurrection) to ascend, which is a
HORRID FALSHOOD--Though Christ
 be God and Man, in a most Glorious Uni-
 on and Power, yet the Manhood is not the
 Deity, nor the Deity the Manhood, yet in-
 separable in the Heavenly Man, Christ,
 who is Lord from Heaven.

I come now to what he quotes out of my
Father, whom he represents as founder in
 the Faith, than a late litigious *Agent* in G. K's
 cause (*Thomas Crisp*, I mean) hath sought
 to Characterize him. It is in these Words,
Flesh and Blood of Christ, by *J. Penington*
 (*Preface*) I have often heard them,
 the *Quakers*) own Christ both in- pag. 15.
 wardly and outwardly; yea, I heard one
 of the *Antients* of them thus Testify in a
 publick Meeting, many Years since, *That*
 if

if Christ had not come in the Flesh, in the ful-
 ness of time, to bear our Sins in his own Body
 on the Tree, and to offer himself up a Sacrifice
 for Mankind, all Mankind had utterly Perisht.
 page 16. Glorious was that Appearance
 and Manifestion of his Son in the Flesh,
 precious his subjection and Holy Obedi-
 ence to the Father: his giving himself up
 to death for Sinners, was of great esteem
 in his Eye. It was a spotlesse Sacrifice, of
 great value, and effectual for the Remission
 of Sins, and I do humbly acknowledge unto
 the Lord, the Remission of my Sins there-
 by.

Robert Barclay, comes next, who is brought
 in saying, *Apology*, pag.91,95,96. As p. 16.
 we believe he [Christ] was a true
 and real Man, so we alfo believe, that he con-
 tinues SO to be Glorified in the Heavens
 in Soul and Body, by whom God shall
 judge the World in the great and general
 Day of Judgement. We believe all those
 things to have been certainly transacted,
 which are recorded in the Holy Scriptures,
 concerning the Birth, Life, Miracles, Suffer-
 ings, Resurrection and Ascension of Christ,
 and we also believe; that it is the Duty of
 every one to believe it, to whom it plea-
 seth God to reveal it; yea, we believe it
 were Damnable Unbelief not to believe,
 when SO declared. And we believe that
 the Remission of Sins, which any par-

' take of, is *ONL Y* in and by *virtue of* that
 ' most *Satisfactory Sacrifice*, and no other-
 ' wise, *Vindication of Apology*; page 89. I
 ' do believe that the *Body* of our Lord Je-
 ' sus Christ, which was Crucified at *Jeru-*
 ' *salem*, was again raised by the Power of
 ' God, in which *Glorious Body* the Lord
 ' *Jesus Christ DWELLETH*, page 189.
 ' We are *falsly charged* with denying the
 ' *outward appearance* of Christ, the real
 ' *Existence*, of Heaven and Hell, as a *place*
 ' *without us*, the *last and general Judgment*,
 ' the *Resurrection* of the *Body*; for we
 ' *REALLY* believe these things.

The following citation with others com-
 prehends *William Penn*, one of them *G. K.*
 hath traduced by name, *'Testimony for the*
 ' *Man Christ Jesus*, page 4. (faith
 pag. 11. 12. ' *W. B.*) and cites *William Penn*,
 ' where he speaks in the name and person of
 ' the *Quakers*, thus, *We do believe the Man*
 ' *Christ Jesus to be Glorified in Heaven* :
 ' *We do believe that holy Manhood to be*
 ' *Glorified in Heavenly Glory*. See now
 ' how far the *Quakers* are from denying the
 ' true and real *Manhood* of Christ in Heaven,
 ' or disowning *Jesus of Nazareth* to be the
 ' *Messiah*. And we further add and confess,
 ' that the same *Man Christ Jesus*, that Suf-
 ' fered and was put to Death in the Flesh
 ' --- ascended both as to a change of place
 ' and state of Glory, --- and that the same
 ' *Body*

Body, that was put to Death, was raised by the Power of God, and was a *REAL* Body, really seen both before and after his Resurrection, and at his Ascension also. So we confess the same Man Christ, not only to be *still* in *being*, but also *Glorified*, and his Body to be a Glorious, Heavenly and Spiritual Body. And as to his being *MAN*, *We have one Mediator between God and Man*, even the *Man Christ Jesus*, *1 Tim. 2. And God will judge the World in Righteousness by that Man whom he hath ordained, whom he hath raised from the Dead*, *Act. 17. 31.* So that this Man Christ did neither *vanish* nor *perrish* in any thing essential to him, either as to his *SPirit*, *SOUL* or *BODY*, but is highly exalted and *Glorified*, *Page 12.* But if we shall be changed, as to our low Body, and fashioned into a Glorious Spiritual state; then is Christ, as to his Body, changed or translated into a far more Glorious State than what it had, when *on Earth*.

I have reserved his Quotations out of George Whitehead, to the last. They are these
‘ Postscript by G.W. (to a Book entitled
‘ Malice of the Independent Agent
‘ again rebuked) in answer to page 13.
‘ W.H’s Queries, page 23. That
‘ Flesh saw no Corruption, but was raised
‘ from the Dead. Christ did rise in that
‘ Body wherein he Suffered, and in the same
ascended

ascended into the Heavens; where the
 Patriarch *David* did not, as to his Body,
 which is in the Sepulchre, *Acts* 2. 29. And
 that *VER Y BOD Y* of Christ, which
 was raised from the Dead, how should it
 but be in being, seeing he dyed not again,
 according to *Rom. 6. 9. Knowing Christ be-*
ing raised from the Dead, dyeth no more, Death
hath no more dominion over him: his
dying was only as to the Body, he was put
to death as concerning the Flesh; therefore
the Flesh was raised from the dead. And
it is, so far circumscribed or encompassed
in the Heavens, as its capable of; and as
is proper to it: and tho' it be Spiritual and
Glorious, yet a Body, and therefore not in
every place, where God is. To be Omni-
present is only proper to God, and not to
Bodies. And in the next page,
page 14. he adds: He is entered into Heaven
it self, to appear in the Face of
God for us. And a little lower, out of
The real Quakers, a real Protestant by
G. W. page 105, 106. I deny it to be the Qua-
kers mind that Christ's Body did vanish, (so
as to become annihilated) at his Ascension:
'twas changed, and more Glorified, but not
vanisht. I am sensible that none in their
right understanding or sense, would give
him any such mistaken answer on account
concerning the Body of Christ, that it so
vanisht, as to become annihilated. Christ
hath

hath a Glorious Body; most near and proper
 to himself, above and more excellent than
 all our earthly Bodyes, *like unto which* he will
 change our low and humble Bodies. And
 out of pag. 108. of the same Book, that, 'We
 believe that Christ as *Mediator*; hath obtain-
 ed eternal redemption for us, and that by his
OWN BLOOD, that we might be saa-
 tiified and redeemed from all Iniquity, for
 which end he gave himself for us. Again,
 Christ and his Light within are
 not to be *divided* in matter of pag. 15.
 ' *Faith or Salvation.* We never opposed
 Christ who dyed for Sinners, or Faith in his
 Name; by believing or obeying the Light
 within. Out of another Book of *G. W.*'s,
 called *Judgment fixed*, in Answer to *Jeffry Bullock*, he brings a quotation thus, 'The
 true Christ of God is but one, tho' he hath
 appeared in divers manners; both in the
 Flesh and in the Spirit—he is the one Medi-
 ator between God and Man, even the *MAN*
 ' *Christ Jesus* the heavenly glorious Man, the
 ' *MAN* that was promised to be for a hiding-
 place—that *MAN* by whom God will
 judge the World in Righteousness. See
 also, *Plea of the Innocent*, by *G. K.* and *T. B.*
 pag. 10. accusation out of *G. W.* in Answer
 to *Jeffry Bullock*, thus, 'Thou who canst not see
 ' the consistency of Salvation by the *Light with-*
 ' *in*, and the *Man Christ Jesus*, all gone from
 ' the *Light* into *Imaginations*.

Thus

Thus much out of *G. W.* as gathered by *W. B.* and made part of that Book, called, *The Christian Faith of the People of God, called Quakers in Rhode Island, &c.* And enough to shew what *G. W.* and his Brethren, their former Sentiments were, in those weighty Points there controverted, and that *G. K.* is a false Accuser. Now hear *W. B.* summs up the matter, at the close, 'Much more pag. 16. might have been cited out of the Writings of our Antient Friends, but this may suffice, at this time, to convince our Opposers, that it hath been, and is, the firm Belief of the People called *Quakers*, to expect Salvation by the *Man Christ Jesus*, who was born of the Virgin *Mary*, was crucified for our Sins, and rose again for our Justification, ascended into Heaven, and ever liveth to make Intercession for us. So that it seems, if we will believe these Men, or they dare believe themselves, the *Quakers* were then Orthodox (viz. Anno 1692.) and what they had formerly delivered as their Faith, was found; they did sincerely believe and think as they speak; a taste ye have here, and MUCH MORE might be given, but this may suffice to Convince our Opposers, if *W. B.* be to be credited. But how much worse than those our Opposers, must that Man then be, who, all this notwithstanding, represents them otherwise then they are, or he hath defended them to

to be even a *Traducer*, a *Defamer*, yea, &
Judas !

This shaking the Foundation, upon which *G. K's* whole superstructure is built, (in his late envious piece, stiled *Gross Error &c.*) as is Manifest from so much of the *Preface*, as I have cited, I shall leave *G. K.* to reconcile himself to himself and his Friends, and refer the Reader, for answer to the particular charges there exhibited, to that Book of *T. L's*, called, *Truth Defended*, wherein, I doubt not, but the judicious and impartial will receive Satisfaction, in finding most of the Citations, Inferences and Cavils, brought in this last of *G. K's*, already fully cleared and answered there.

POST-

POSTSCRIPT.

Since the above was committed to the Press, another Book of G. K's is come to my Hands, called, *A Serious Appeal, &c. in Answer to Cotton Mather of New-England*, whom in the Title-Page he represents as greatly possessed with a Spirit of Perversion, Errors and Envious Zeal against the People called Quakers, and together with an *Appeal* against him to all the more Sober, Impartial, &c. he Subjoins a *Vindication of our Christian Faith, especially respecting the Fundamental Doctrines and Principles of Christian Religion*. This also was Printed by W. Bradford, Anno 1692. but after the other Paper already cited, as appears by the References to it, in this Book. Some few Passages out of it, and that the rather for that G. K. is Sole Author here, *not in conjunction with others*, as before, I shall add by way of Corollary.

In page 6. I find G. K. deservedly reflecting on his Opponent, for his *Citations out of the Quakers Printed Books and Treatises*, as having borrowed and taken them, not from our own Books, but from our professed Adversaries, whom he terms *Men known well enough to be possessed with prejudice*.

prejudice against us, such as
 Thomas Hick's and John
 Faldo, and others, whom
 our Friends in Old England,
 and particularly G. W. and
 W. P. have largely answered,
 and goes on, ' I do here
 solemnly charge C. M.
 to give us but O N E
 single instance of any one
 Fundamental Article of
 Christian Faith denied
 by us as a People, or by
 any one of our Writers
 or Preachers generally owned and approved by
 us. And in the next page, ' According to the
 best knowledge I have of the People called
 Quakers, and those most
 generally owned by them,
 as Preachers and Publish-
 ers of their Faith, of
 unquestioned esteem a-
 mong them, and wor-
 thy of double Honour,
 as many such there are
 I know N Q N E that
 are guilty of any O N E
 of such Heresies and
 Blasphemies, as he accuseth them.

In page 11. Speaking on behalf of the
 Quakers, he saith, ' We zealously believe,
 that the Man Christ is in Heaven without

But how comes
 G. K. of late to
 abet these very
 Adversaries, de-
 fended their cause,
 and pick matter of
 quarrel against
 Friends, even out
 of these very Books
 (among others) he here recom-
 mends ?

Is G. W. W. P.
 and J. W. none of
 this number ? Did
 not he, then re-
 pute them such,
 and recommend
 G. W. and W. P.
 their Books, as
 such ?

us, in his Glorified Body of Man, the same for being he had on Earth, but wonderfully changed in manner and condition, as is clearly and fully expressed in that late Treatise given forth by our Friends in Rhode-Island, called, *The Christian Faith, &c. Vindicated, &c.*

Now hear him in page 52, thus he hath it, But that he [Cotton Mather] chargeth it upon us, as if we did not believe Christ's coming again and appearance without us, in his Glorified Body, to judge the Quick and the Dead, is that he cannot prove A N Y O F U S Guilty, that is generally owned and received to be of our Faith; only we have denied the gross and carnal Imaginations, that some have vented as concerning Christ's Body, calling it *Natural* and *Earthly*, which we believe is *Spiritual* and *Heavenly*-- And a little lower, "He [C. M.] doth most

This abuse and perverseness himself of late hath been guilty of, in a high degree, and that from the same topicks: ing and perverting our words, as if because we owned an inward quickening and being raised with Christ, in our Souls and inward Man, that therefore we deny any future Resurrection of the Body after Death, which WE DENY NOT, but affirm against Ranters and vain Notionists; and we believe, that the Resurrection on

‘ on of the Body is not attained Immediately
 ‘ after Death --- but at Christ’s coming and
 ‘ appearing to judge the Quick and the Dead :
 ‘ and the same Body that dyeth, is raised,
 ‘ in a true fence, being freed and refined
 ‘ from all Dross of Corruption, &c.

His Citations out of my Father, page 25. 26, 28. These are but words of course (whom he terms, Dear Isaac Penington, and faith he well knew to be a true Believer in the Lord Jesus Christ, and a sincere Lover of the crucified Jesus,) and those of G. F. also.

page 60. Vindicating them, even in those very passages, which his Friend Tho. Crisp renders them as heretical in, I lightly pass over, deeming it no wonder that T. C. and G. K. should clash, when G. K. and G. K. cannot agree. And perhaps a more suitable occasion may happen for some body else to be more particular therein.

Now Reader, what should induce such a Man, of so great abilities as he would be thought to be, and no question hath more then he makes a good use of, who to Gods praise (as he tells C. M. page 29. but I rather think to his own applause) hath the Gifts, both of sound Knowledge and Expression, with his MANIFOLD other Mercies bestowed on him, thus to interfere, say and unsay, were it not, that Envy and Prejudice hath exceedingly

ingly blinded him ! For supposing, not granting that those three Friends, he levels his stroak so hard against, had not so safely guarded some Expressions, as they might have done ? must therefore they and their Brethren be reflected on, as *Blind, Dark and Erroneous, touching divers weighty Matters of the Christian Doctrine and Faith*, even after he had given a contrary character of two of them (viz. *G.W.* and *W.P.*) and referred to their writings as found and true, as well as declared that he knew not one single instance of any one Fundamental Article of Christian Faith denied by us, as a People, or by any one of our Writers and Preachers, generally owned and approved by us. Let us hear him therefore once more pass Judgement against himself, even in this particular, and that after 28 Years experience and converse, both private and publick, and therewith close these.

‘ All but prejudiced Persons (saith he, *Serious Appeal*, page 7.) will say, if it can be found ‘ by comparing their Words one with another, that their Sense or Meaning is sound, ‘ though not so altogether safely and cautiously worded in every respect, *Charity is to be allowed*, and the best construction ought to be given to their words, or they themselves or their Friends for them, in respect of their absence or decease, who did best know them, ought to be allowed to give their sense of them, as I have done in the sincerity

"sincerity of my Heart, according to my
best understanding and knowledge of them:

"and I think I should know

*The greater is
his condemnation
then, falsely to ac-
cuse them now.*

"and do know these called

Quakers, and their Prin-

ciples, far better than

Cotton Mather, or any or

all his Brethren, having

"been conversant with them in publick Mee-

"tings, as well as in *private Discourses*, with

"the most noted and esteemed among them

"for about 28 Years past, and that in many

"places of the World in *Europe*, and for these

"divers Years in *America*.

THE END.

